609, 123

Indonesia OB1
Borneo OC1
Land Dyak OC8
Flores OF9
Makassar OG6
Sadang OG8
Ambon OH4
Ceram OH9

/For data on the reception of the foreign traveler, investigator or author by the local people, see also category 574./

124 /17 cont./ who now wished to improve his position by being
612 regarded as a distant kinsman of the Kapala. It was the
daughter of the Kapala himself who made it clear to him that
[608] his opinion could not possibly be correct. /18/ Furthermore,
• [609] the strangers, that is to say, the non-kinsmen married to a member of the Kapala group, whose children thus also belonged to this group, were likewise counted among the Kapala related group.

In the sole instance in which -- while the married couple
124 were not related to each other -- individual kinsmen of the
612 man, as well as of the woman (who belonged to the Kapala
592 group), lived in their house, the man's kinsmen were not included in the Kapala group; he himself was.

Aside from traceable relatives, a number of relatives by
124 marriage were therefore also counted among the related group.
612 The latter should accordingly be defined more accurately as a traditional bilateral endogamous group of relatives.

Among the Buginese, none of whom were related to the Kapala, a prominent man called Mangenre was used for the same purpose as the Kapala in the first group, so that with respect to the occupants of a number of houses, it can be said that they belong to Mangenre's group of relatives. With regard to the occupants of the remaining houses, the mutual kinship
[128] relationship, insofar as it existed, could then be easily established. For the sake of convenience, the first group will be called the Kapala group, the second the Mangenre group, and the last the Rest group.

The result of this investigation showed that of a total of 129
621 houses, the Kapala group occupied 81, the Mangenre group 18, and that the Rest group lived in the remaining 30 houses.
[612] The latter's members belonged to 13 different groups of relatives. The members of one group of the Rest group lived distributed over nine houses; those a second group over five houses, and those of a third over three houses. In three cases persons related to each other occupied two houses, and in the

601 /27 cont./ finally, indicate the distance from the common grandparent, which appears to be of the greatest significance for marriage possibilities.

Kinship Terms

Kin relationship is designated by the term sibidja /28/ or [609] sipamanakkang. People who are not related to each other call each other tau maraëng (literally: "other people").

From the point of view of ego (man or woman), there is (are) named his:

1. father: mangge, bapa
2. mother: anrong, amma
3. brother: sari'battang (bura'ne)
4. sister: sari'battang (baine)
5. brothers and sisters of 1 and 2: purina
6. children of 5: samposikali
7. fathers and mothers of 1 and 2: toa
8. brothers and sisters of 7: toa
9. children of 8: purina
10. children of 9: sampopinruang
11. fathers and mothers of 7: boë
12. brothers and sisters of 11: boë
13. children of 12: toa
14. children of 13: purina
15. children of 14: sampopintallung
16. son: ana' (bura'ne)
17. daughter: ana' (baine)
18. children of 16 and 17: tjutju
19. children of 3 and 4: kamanakang
20. children of 19: tjutju
21. children of 6: kamanakang
22. children of 21: tjutju
23. children of 10: kamanakang
24. children of 23: tjutju
25. children of 15: kamanakang

286 /37 cont./ 1. Here again the Kapala group appeared to be comparatively the best provided. In its 81 houses, 73 looms were found; in the 18 houses of the Mangenre group, 11; and in the 30 houses of the Rest group, 17. In a few houses I observed two looms.

542

looms in their own houses and are therefore dependent upon kinsmen for use of one. Wherever the household is incapable of fulfilling a certain task, the latter is taken over by the related group. It is safe to assume that the lack of yarn during more than five consecutive years, in any case until 1948, the year of this registration, was the reason that no new looms were acquired, while disuse caused many of them to deteriorate. The remaining 101 will therefore probably be used up after a few years.

602 One can observe regularly that female relatives "get"
476 from each other a household article or a few ingredients for a meal. In such a case one does not speak of borrowing, and it is not regarded as such, for these are all everyday matters. Without these items one is helpless, and therefore they use them among each other. Soap, rice (beras), and a saucepan are apparently equally common articles, but these definitely do not go from hand to hand every day. What is stated here applies to female relatives; among them this
● [609] mutual assistance is a matter of course. But they have a different attitude toward a non-relative. Should she come to get something several times in a row, there are many ways of making clear to her that this is little appreciated.

462 The men have the task of bringing home from pasar, garden, or sawah whatever is necessary for daily existence. They cultivate the sawah and garden. They provide the women with

462 /37 cont./ rice, maize, fish, petroleum, and soap; a little extra is regarded as special attention and appreciated as such. They handle the tools in repairs of the house or in the manufacture or /38/ repairing of objects in daily use. The household always constitutes the center of these activities. Male members of the household work together at these jobs. Neighbors as well as kinsmen give a hand if the forces of a single house are insufficient for a certain job.

462 592 [476]

By no means does every house have its own plow. Fifty-nine plows were counted (1) for the 129 houses. A plow

241 592 [556]

1. Here again the Kapala group was the best provided: 44 plows for 81 houses. The Mangenre group possessed 6 plows for 18 houses, and the Rest group 9 plows for 30 houses. The close connection of these figures to the distribution of the sawah lands among these three groups will be discussed below.

[602] is placed at the disposal of kinsmen as a matter of course (2)

2. This is easily possible in this district because the sawahs are situated at various heights and therefore must also be plowed at different times in connection with the water level.

[609 427] although strangers have to rent one at expensive rates.

476 602 Kinsmen who are at the same time neighbors help each other in overcoming the small difficulties of daily life.

476 602 /38 cont./ Their sense of belonging together is strengthened by this. A household that is apart from the others can request 476 help from a neighbor unrelated to it, in case of an emergency, 558 but the asker suffers a loss of prestige in doing so. Whoever 609 asks for help from a non-kinsman shows himself to be inferior. 592 A household which exists apart thus very easily becomes lower 361 in its standing; it has a difficult and less pleasant existence than a household which forms part of a large related group living close together.

592 612 621 Differences are thus observable between a household which lives isolated or almost isolated and a household that lives in the midst of its kinsmen. Put in another way, there are differences between a small and a large group of relatives, where the household or a single family, as the case may be, appears as the smallest imaginable group of relatives in a certain territory. It seems unnecessary to look for a boundary line between a large and a small related group. We shall here proceed from the assumption that the Rest group consists of smaller groups of relatives (in this case a maximum of 9 houses), and that the Kapala group (81 houses) constitutes a large group of relatives. Three points of difference are then the following:

162 592 In the 81 houses of the Kapala group live an average of 6.5 persons per house; in the 30 houses of the Rest group an average of 5.5 persons per house. This difference becomes understandable if /39/ one notes that in comparison with 7 houses having 2 or 3 occupants in the Kapala group (thus around 9 per cent), there are also 7 such houses among the 30 592 houses of the Rest group (thus 25 per cent). This is because in the 7 houses couples married by silariang (1) live, in many

1. See Chapter III, third part.

592 /39 cont./ cases without children, or only a few as yet. Furthermore, such houses are occupied by a widow whose husband died before the reconciliation necessary after a marriage by flight and by a number of other such cases.
592 There exists a clear preference for kinsmen living together
602 in one house, and an aversion to non-kinsmen living together.
609 In the latter case there soon develops a relationship of followers (2), and that is disliked by those who realize that they will

2. See pp. 52 ff.

be in a lower place. Lonely parents who in a large related group would have been taken into the house of a nephew or niece now continue to live by themselves. They, together with the couples who fled and married, reduce the mean population per house.

The number of endogamous marriages appears to be higher
582 in the Kapala group than in the Rest group. In the Kapala
602 group, 79 endogamous marriages were registered (around 89 per cent) as against 10 marriages with strangers (around 11 per cent). In the Rest group these figures were: 15 endogamous marriages (around 45 per cent) as against 13 marriages with strangers (around 46 per cent).

612 It was noted that the Kapala group was better provided
556 with rice blocks, weaving looms, and plows. The first and last-mentioned objects are directly connected with the sawah area. The average sawah property of the Kapala group members is greater than that of the Rest group members (3).

3. See p. 52.

These figures, however, for the moment prove no more than that the members of the Kapala group have more goods than those of the Rest group.

Compared with the Rest group, therefore, we see the Kapala group as the more cohesive and wealthier one, in which

684 /224 cont./ here used in the sense of "make little verbal jokes"), but he refused to go with her. At the request of her father she was then returned to her kin group by authority of the judge. "We have enough kinsmen who can marry her," was the explanation for this request, and so it happened. In these two instances, the determined attitude of the man was accepted, while at the same time he was not regarded as tumannjala. The explanation for this may be the character /225/ of the girl, who in both cases was known not to possess the modesty and timidity which girls really should have.

588 626 684 A number of times a woman fled to a stranger in the belief that he made her siri', while in his own mind he had done something quite ordinary. Thus, a Christian Sangirese who was appointed as foreman over a number of Makassarese turned in public to the sister of one of them to ask where her brother was. A few days later she fled to him. After having been instructed by friends, he reacted according to Makassarese expectations. He paid the sunrang and the fine and behaved as beseems a good tumannjala until the reconciliation had taken place according to Makassarese custom. Only the Moslem marriage ceremony did not take place.

689 609 When an Indochinese in such a situation refused to marry, the imam took the girl back to her kin group. The latter regarded neither him nor her as tumannjala. "He does not know our adat," they said, and that was a sufficient explanation for them.

834 684 There are countless reasons which make a woman siri' and lead her to take refuge with a certain man. In each case forbidden contact with this man can be demonstrated. Frequently this contact is accidental. The girl who was addressed by the Sangirese just mentioned was at that moment engaged in drawing water. She did not answer, which was perfectly natural from the Makassarese point of view, but her father had observed the situation and said: "I sent you to the well to

Makassar OG6
Sadang OG8

S
838 Van der Veen said that there are only a few real hermaphro-
824 dites here, but that there are many homosexuals. And here
792 is something! Boys who show feminine tendencies are fed maize because it is linked with the earth (female principle), and not rice, because the latter is heavenly and connected with the male principle.

000 Ambon: I met an insurance man at the Rotary Club meeting in Makassar, at which I spoke. His name is Kaihatu. He is from Oma, on Saparua, I think [Haruku]. Anyway, he said that they have quite a bit of pela [ally, in the sense of institutionalized friendship] practices there. One cannot marry a person of a fellow pela village. Thus Oma and a village on another island [Saparua] are in a pela relationship to each other. This involves a great amount of mutual aid. Although one can not marry a person from the other village it is evidently possible to marry in one's own village. Kaihatu said that even in a far away place such as Java, if a man of Oma meets one from a pela village he will help him in all ways possible. And he will never think of marrying. This custom is still strong, and even the moderns have no idea of breaking it. He also said that there was much black magic and that such beliefs are firm. I will see him later.

M
609 South Celebes: On my way back from Malino I was stopped
126 by two lads at Lebon pasar. They were on their way from
291 Makassar to the village where the Goa radja lived. They were selling clothing and asked me for a lift saying that there were two men. But soon two more appeared, and finally there were seven. All got in the jeep with their luggage. They were jolly and friendly. They pointed out a special black cape worn by nobles (but not only by nobles; perhaps only by women?) on the road. This type of cape is really beautiful, even out in the country. At one point they asked to stop and bought two large bunches of bananas. I asked them why. They said that the bananas were for me! And these the "surly Makassarese"! I took a fast photo of them [with a Polaroid Land camera] and they were overjoyed. I gave one to them, and they are going to make copies for all. They posed with considerable pride. The kraton [court] of the radja was white walled, but inside it looked like the ordinary native houses.

M
[115] South Celebes: the following information was obtained
181 from van Heekeren of the archaeological service and Abdul
609 Rahim, Guru, an assistant of Cense and Chabot. They said
177 that the Makassarese and Buginese are very conservative. They claim that they will not change much. Thus, if they are asked why they do not use the potter's wheel, for example,

they will say that their fathers did it this way. Van Heekeren knows of a family still living in a cave (where?). When he asked them why they were not living in the nearby village, they said that their fathers from away back had lived in caves, and there had been no change. He said further that in Mandar there must still be a few of the Toala type. They live far back, and bring in tribute to the radja. He will look for them he said. But he thinks that the Toala are merely mountain Buginese. He added that Toala radja are very glad to see whites because their relations with whites have always been good. Men like Adriani and Kruyt started this good tradition and hence they like whites. Also, the Makassarese and Buginese never had too many whites around and so there are good feelings in this respect. He said that Bone is a good example of this. There [in Bone--Analyst] the 1906 war was regarded as a sporting proposition. Afterwards the radja was restored. The flag shows clasped hands, Dutch and Bone. Speelman said that as long as the chain he gave to the radja of Bone remained unbroken the two peoples would remain friends. He gave an enormous chain. Also inscribed on the flag is a statement to the effect that they will remain friends as long as the sun continues to shine. When there were troubles after the war, the Bone radja declared his position strongly and raised the Dutch flag. M 181 609 ● 197 C 175 648

Even the younger generation admires and believes in the mana of the radjas. Thus if President Soekawati [President of the State of East Indonesia] appears there is little reaction, but if the radja appears there is great feeling. C 778 565

Van Heekeren is going on an expedition to Galumpang in the southern part of West Toradja territory. He is excavating a neolithic site there. It takes about six days of walking beyond the end of the road to reach the site. C 114

Abdul Rahim is to get me a man, probably a relative, to start the work in the kampong of Balombaru. This kampong is six kilometers south from the center of Makassar, and is Rahim's own village. It is two kilometers beyond the city limit, in Guru. It is said to be a good place for my work in as much as it has most of the typical characteristics, including the influence of nobility. I will start tomorrow. M 124

Flores: I met [in Makassar] the Radja of Sikka. He looks like an American Negro. His name is D. Silva, and he is evidently a Catholic. His secretary is a Dutchman. This seems to be the pattern now in East Indonesia, with the Dutchmen acting very obsequious.

the room, and the children looked on from here and there. 156
The Imam was remarkably poised, as are all these folks. 562
Van Heekeren remarked that it is a natural noblesse and 576
courtesy, and added that he believes this is not to be found among the boers of Holland but that it does exist in England. The Imam listened politely as Rahim explained what we were interested in, and van Heekeren and I broke in from time to time in Malay. They spoke Makassarese which has many [197]
words which are easy to understand as it is similar to Malay. I think I could learn it in a short time. Both Rahim and van 123
Heekeren said that the reason we went to see these leading people [i.e. the local karaëng and imam--Analyst] was that later, if we had not, they might be against me, for they would hear of me and say, "Why didn't he come to see me too?," therefore it seems wise to see every key man first and pay the proper respects to them. Rahim said that this 793
Imam is modern. Also, he is the leading religious man in 624
the district. The organization runs something like this. At the head is the karaëng, and together with him is the head imam of the mosque (like mukim Atjeh?). There is also a secretary in the district. I wonder if there is a district council or if there are other officers? Then, in each kampong, there is a chief, a Mohammedan teacher, and possibly other officers (?). The karaëng, in all important questions, asks for the advice of the kampong chiefs. They speak to the elders. Of the latter there is no set number, and no formal council. Thus there is a notable difference from Java and Sumatra. These elder, noted men in each kampong (Rahim said there are perhaps ten in Balombaru) give their opinion, and the chiefs then pass on the opinion to the karaëng.

The wife of the Imam served us coffee and native cake 609 ●
which was heavy but good. We sat in chairs, of which there 574
were plenty. Rahim explained our plan forcefully and well. 352
The Imam got it all, and seemed well impressed. The point 156
was made that Indonesia is an important place and should be better known in the United States. The Imam remarked favorably on the native living of both Cense and Chabot, who, when [114]
in the kampongs, ate with their hands. Cense was evidently like a father to them. I noted that Rahim told the story regarding my reading in the literature that the Makassarese were supposed to be hard folk and then about the people giving me bananas on the way back to Makassar from Malino. The Imam was impressed and amused. This is a good story for me as it shows the necessity of more knowledge. I am constantly impressed by the self possession of this Imam.

The previous discussion took place in the evening in the house of the Kepala kampong [of Balombaru--Analyst]. As we talked about various subjects I found that whenever I spoke about the United States I got a good reaction. The village head, a spirited individual, said that he wanted to go there. I said that in a few years perhaps he could. I found out later that one reason the Kepala kampong appeared to be so clever is that he once was a sailor and traveled a good deal. One source said that this was not true but that he had merely been a customs official. In any event he does act like a very special person. 521 156 842 829

I said that there were few children per family in the United States because of the long period of education and the great expense involved. They said that in Makassar everyone wanted lots of children. However, they volunteered nothing regarding education. Then the village head said jokingly that he was going to the United States to help the population problem there. He said that if he got there he would make lots of children! That is the spirit I notice here. The men are very jocular. They like good and rough conversation. In their talk they are quite direct. There is little refinement, halus, such as there is in Java. Nevertheless, they are remarkably polite. All goes very nicely. And there never seems to be an embarrassing or false step.

Later in the evening, I sat with a Dutchman. An acquaintance of his was drunk. He said that he was not interested in the United States when I talked about it. He was very rough indeed, and the other Dutchman was ashamed. Maybe it was a matter of the alcohol involved. 006

These folk are amazingly attractive. Maybe they are not so when just amongst themselves, and perhaps their appearance now is because of the presence of a visitor. I would like to know what goes on from day to day, and if they are on their best behavior now. 609 123

I talked Malay with them and this went over quite well. I told them about the United States and about Yale and about the shrinking world. Perhaps they are just polite, but they seemed interested. One thing went over especially well. I said that there was no pangkat [rank, class] in the United States. I gave the case of President Truman. His father was a tani [farmer] and he had no special rank. Nevertheless he worked himself up. But the thing which hit the Kepala kampong the hardest, and that which he told most eloquently to the people, was that every four years a man like Truman must stand up before the country for election. And if he is not

123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the
[833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

noticeable in the Kepala kampong's house. Here everything had an official air about it. He is perhaps a good man to get to know better, to see to what extent he would get the United States idea. For example, how would the Truman story go over with him? We talked stiffly (was it my fault?) and the whole thing was not too impressive. (I later found out that he is a Dutch speaker too) He spoke only Malay. I wonder if the presence of Rahim, obviously a superior in essentials, might have thrown him off? I have plenty to talk about to Rahim. M 156 609

I saw for the first time the ramp [instead of stairs, a noble has a sloping ramp made of woven bamboo--Analyst] of the superiors. The Kepala kampong had one. Note, however, that the Imam had none. All through Makassarese and Buginese lands there are many such ramps. I almost fell down the one at the Kepala kampong's place. I might ask him why he keeps such a thing when steps are so much better. M 565 342 554

At the Karaëng's place I found out what the name for sociology in Indonesian is. Rahim tried very hard, and finally said "ilmu bangsa-bangsa". I 192

I asked Rahim about the Karaëng. He said that they went to school together and played football, [i.e., soccer] but as they grew older this intimate relationship was not continued. Now they must observe the adat. My guess is that the Karaëng knows now that Rahim is a better man. One thing Rahim said quite often was that they were quite proud of him in this area because he has gone so far. That in itself is a very interesting thing, and perhaps this fellow is almost the most important in South Celebes. M 156 554

I went back to the Karaëng's office at noon. I will give copies of my questions to the Karaëng as well as to the Kepala kampong. Rahim said that the Karaëng was ana tino [i.e., the pure children of the highest Makassarese nobles--Analyst] as I remember it. He is not one of the bate selapang [i.e., the nine electors of Goa--Analyst] as I first thought. M 124 565

The assistant will get to work Thursday, and I will return here August 28th to work with him. M 124

Field trip to the Makale region [Sadang country]: I started Wednesday, August 17th, from Makassar. The road north to Parepare is very good. The Buginese villages are much the same in appearance as the Makassarese ones. In Parepare, which is a big place and about half way to Makale, the plaza was filled with people and there was a parade going on. There were some men marching, but most of the participants were M 541 533 177

133 Bone trip (first): Started August 27, 1949 (left Makale
491 early August 26th and drove to Rantepao and thence to Paloppo).
The road took me across great mountains. I could see end-
361 less curves below, and enormous valleys, and later in the dis-
tance the sea. The road itself was bad. Here, as on the west
coast, there is a stretch of almost uninhabited mountain-land
between the Sadang country and the Buginese coastal country.
There are few villages. Paloppo is a large town on the coast
and an administrative center.

491 Going on from Paloppo the road is bad and endless but level,
162 leading to Sengkang. Around Paloppo I still noticed plenty of
Sadang, or at least Toradja people. But gradually the scene
142 changed to Buginese.

I had a good lunch at a fine pasanggrahan. Sengkang, which is the center of Wadjo, seemed to be populated by a number of people of negroid type. To the north, around Paloppo, I noticed that there were pretty girls all over. Along the Wadjo belt, however, men have beetling brows and are dark, and the women are not so pretty. Later, in Bone, the women
291 again were impressively fine. I also noted the change to the
565 wonderful flaming Buginese dress of the women. Feasts
were going on in many houses, and all along the road girls
224 and women were beautifully dressed, and often on horses led
342 by men. They are evidently nobles (I have read that some
181 never touch the ground). Also, the houses have ramps. A thought: I will call this "The Adat Country". It [custom law] stands out all over, with Bontorio influence, e.g., men with great head cloths on horseback, and many with lassos and lances, evidently deer hunting.

857 I noticed that the children didn't shout as much as the
● 609 Sadang children did when I passed by. But everywhere I go
576 people stare so!

As I got to Bone the road got better although it is not sur-
491 faced. The Radja is said to be keen on roads.

I arrived [in Bone--Analyst] in the evening, tired to the bone,
124 and hence ate very little. I got a good room in the pasanggra-
han, but again in the rear with children, fowls, awful all-
night cocks, and screeching flying foxes making for hideous
nights with little improvement during the day. I slept some
and the next morning went to see the assistant resident, de
Graaff, who at once appeared to be friendly. I went to see
him at the new brick schoolhouse, the "pride of Bone". There
[292] I also met a man who was formerly in foreign affairs, an old
fellow with a mustache, and Aru Matjege (makadang-atana, a
talking chief of the land), a young man in the dress of the high
class--horsehair, woven, with gold bordered songkok. Then

Makassar 066
Celebes 061

C 565 634 third man in the Aru Pitu, who, together with the Arumpone and the Makadangetana, form the self-government council of the State. With them sits the Sulewatang Udjung, Minister of Information. The same general pattern holds in Wadjo and Soppeng. Each minister has a function, for example, police civil, etc. The Tomarilalang is a young fellow, tall, and good looking. He seems intelligent and quiet; though really dumb as I found out later.

C 565 557 578 I talked with the Tomarilalang about changes, for example, in clothing. I later found out from the Dutch police advisor that the Arumpone fears the Tomarilalang, and others as well, for possible intrigue. I also found out later that the Makadangetana, the old stocky fellow with a mustache who was formerly only a kampong chief, rose slowly until he became even Minister of War. So there is mobility at least within the higher class, and maybe within the middle class.

C 647 563 I talked a great deal with Thierens, a young intelligent Dutch controleur. He is sympathetic toward the native attempt, and like most Dutch now working with them seems to be of the high and democratic type. For example, Thierens asked what I thought was the case among the conservatives who still hold on in Batavia. He saw much trouble ahead for the natives, and I agree. He said that now all the Dutch here are assistants to native officials. The police advisor later said that they were advisors only. I got the idea that the old ways were completely gone. I noticed the great respectful attitude of the Dutch toward native upper classes. They are now the second men. But, as far as I could see, the natives were also very polite. At least this seems to be so in South Celebes.

M 124 291 596 609 574 Next day we went to the kampong of Bukaka which is almost inside Watampone. It has a population of about 3,000. I went to the house of the Kepala kampong in my jeep with Sulewatang Udjung and Andi. Sulewatang Udjung is always well dressed. He wears an elaborate, ornate closed jacket and sarong, and on his head the horsehair and gold bordered songkok. He is an old fellow with a bad case of tuberculosis and Thierens warned him to be careful. But when I visit him he offers tea and awful gummy Buginese cake, and I must eat it. A large crowd lives in his house. There is much evidence of an extended family. He said he had eight children and thirty grandchildren. It seems that most of them are here. They are pretty good looking and rather well dressed. This is an indication of why they need political jobs. Andi, for 000 example, works in the Office of Economic Affairs. The Assistant Resident said that his work was not too hard and that

there is much news exchange carried on in the pasar. Most people, they said, are not much interested in any news except that which applies to local affairs. 203

Ideas concerning the "place" of this village in the world: there is little good geographical knowledge to be had except in the school. This is the big thing here.' They saw my point when I told them about van Baal's argument that children lose pride when they see that Goa is little and unimportant, while their fathers think of it as the navel of the world and can thus feel that they belong to a great place. They seemed a bit puzzled and distressed. As for ideas regarding the population of Indonesia and the world, they said that maybe ten individuals knew the population of Indonesia (though it is being spread by the Ministry of Information in propaganda). As for the population of the world, Saleh said he did not know this, and that no one else in the village did. He said that there was plenty of local patriotism. 829 186

Contact relations with other villages and neighborhoods: Of this there is not much yet, but they said that the old enmity against the Buginese is now gone. They could tell me nothing regarding any other enmities. However, they admitted that in higher political circles rivalry probably persists. We talked about the arrest of the Goa and Bone royalty and they are not sore about this; indeed, they merely said that they had no knowledge of these things. They added that they could not understand why the Dutch took the Goa radja because he is a quiet man who sat in the palace all the time reading kitab. They have a feeling for justice, but feel so ignorant and get so little news that they don't even try to comprehend why things like that happen.

Modern dancing: I remarked that there was plenty of modern dancing in the Philippines. They said that it was simply non-existent here, and that seems to be the case. This is a real difference. They said that the people merely like to look at it. They evidently meant the staring at European dancing couples which I have observed. But tolerance stands out all over. There is no criticism of the "wickedness" of alien customs, etc. There is merely an attitude of "that is the way it is." 177 535 609●

Flores: The following information was obtained from the Secretary of the Cultureel Centrum here. His name is van der Wetering. This Cultureel Centrum here is a branch of a private organization in Amsterdam which gets a subsidy from the East Indonesian government. Van der Wetering said that the Catholic Mission has Flores, the Protestant 000

before going into battle. It is said that the water rises in it whenever Goa goes to war. Thus it rises no more. From then on, it was quite a walk to another well and to a fenced-in area where there were three stones in a row. They were also low and flat. It was on the center one that the real Tumanurung, a beautiful girl, suddenly appeared. It was the population of this kampong who discovered and talked with and received her. 773 778

Then I went back to the car and went off to Bone. I find these Makassarese here very cooperative and polite. The atmosphere in the kampong is good. I got the results of the kampong census typed up by Nunuhitu, and later made up a preliminary reckoning. It is only for three of the kampongs, or rather three of the small kampongs. These are (1) Balombaru proper, (2) Bontotangnga, and (3) Sappabulo. The results are as follows: 609 162

	M	F	Total	
1.	144	143	287	(99+)
2.	32	28	60	(114)
3.	121	134	255	(90-)
Total	297	305	602	(98)

AVERAGE NUMBER PERSONS PER HOUSE [592]

1.	5.6	Houses: 1.	51
2.	4.6	2.	13
3.	5.2	3.	49
Total	5.1		113

NUMBER CHILDREN PER ADULTS

	Adults	Children	Child per Adult
1.	141	146	1.04
2.	36	24	.67
3.	105	150	1.43
Total	282	320	1.14

TRADES OF HEADS OF HOUSEHOLDS 162 463

[data for three kampongs, Balombaru, Bontotangnga and Sappabulo--Analyst]

	1	2	3	Total
Goldsmith	32	1	2	36 [sic]
Leather-worker	2	6	7	15
Farmer	-	-	13	13
Shop-keeper	6	2	1	9
Smith	-	1	7	8
Salesman (peddler)	1		6	7

167 remarkably, one of the kampongs here in Bukaka, namely
563 Tolangi, is largely populated by descendants of Toradja who were formerly slaves. They speak Buginese now, but if their relatives visit they speak Toradja. Formerly, if a radja wanted workers, he told the kepala kampong and he in turn ordered the Toradja of Tolangi to go there. Thus they were the slaves of the radja. I must see the place.

609 Evidently Bukaka has no idea of foreign magic. When a
574 new family moves in, other people come and visit, and they
203 often hold feasts. There are no Europeans here, but there are some Chinese, etc., as above. If a man returns he tells the folk the news from the outside world by visiting in their houses. There is no central meeting place.

484 As for travel, there are relatively few people who ever go
828 away on trips. As for most of the people, they never go away. Many would like to travel, but have no money. They are certainly not afraid, and Andi adds that the Buginese are always brave.

365 As for communication there have been a few changes. This
206 is especially true of the roads and auto buses. There are a
207 few telephones and a few radios too, and electricity runs as far as the Kepala kampong's house. (Not very far). The
205 nearest telegraph station is in Watumpone. Postal delivery goes also only as far as Watumpone from where the kepala wanua informs the addressees that they have letters waiting for them. There are no mailmen, and few letters ever ar-
203 rive. They don't write them. Very few people ever read
204 newspapers. When they go to Watumpone they read the In-
178 formation Ministry's wall bulletin, but I am told that the common folk even pass these up. They are not interested. There is no local paper, and they seem never to expect one. What they get are Makassarese and some Javan ones. They also get the Pandji Negara, a monthly from the Information Ministry. No bulletins are posted in the kampongs, but only in Watumpone. They agreed that the bulletins at least were a new development as far as news was concerned.

443 No peddlers come in from the outside here, and there are
504 no praus because it is inland. However, in Badjoë on the coast there are plenty of boats.

203 The market is quite a place to meet people and get local
186 news and gossip. Most of the people here, except the teachers
829 and a few others, are interested only in local news. Evidently there is very little interest in Indonesia as a whole among the mass of the population. This is really a dead place. As for ideas concerning the "place" of this village in the world at large, Andi had some geographical ideas, as did the guru, but

Also, in the procession there is a buffalo being led to the slaughter. The children, as well as the mother, have blood from a fowl smeared on their teeth. I am buying these photographs. M 304 881 852

I asked about the bate selapang or the nine electors of Goa. He said originally the core of Goa was located to one side of the Berang River (it flows by Balumbaru). Here, over each of the nine sections, ruled the nine chiefs. They were commoners and they conquered all the land on one side of the river. Then came the nobles from heaven, the tumanurung. The nine bate chose among them for the rulers of the conquered territory. They were called karaëng, and the districts here are called the bate karaëng. One of them became the radja of all Goa. Nevertheless, he was still chosen by the nine chiefs, who are known as the gallarang, and the Goa radja may not do anything important without consulting them (this is different from Bone, Rahim says, where the arumpone can do anything he wants on his own initiative). The nine bate sections are still in Goa and the various karaëng are descendants of the heaven ones. This explains a difficult point. M 565 173 793

Rahim says, in regard to the aradjang, that there is a big pinati who cares for the aradjang or gaukang of Goa. He lives in the palace. M 778 793

Rahim says that women are freer in Buginese areas than they are in Makassar. This surprises me. He says that strange men can talk at once to Buginese women but that this is not so in Makassar. The Makassarese, he says, are more for the seclusion of women than are the former. M 562 609 ●

The Dutch restored the Bone radja in 1931 and the Goa radja in 1933. The latter radja died in 1937, and the present one succeeded. After the war the Bone radja was one of the signers of the Merdeka proclamation of the South Celebes rulers asserting that they were now free and would no longer recognize Dutch rule. They evidently wanted to deal with the Republic. The Dutch, however, refused to accept them and the result was a bloody mess. The radja of Adjataparang (Pare Pare) was killed; Luwu was banished to Buton; and Bone (who was originally chosen from the Goa royal house in default of a high enough Bone man) was banished to Rantepao. (He is now in custody in Makassar.) The present Arumpone had been banished (to Buton?) when he was Aru Matjege because he was accused of having committed murder. However, the Dutch now took him back and made him radja! The proper Radja refused to agree to this move and pointed out that this was against adat inasmuch as he had been exiled for a capital crime. C 669 643